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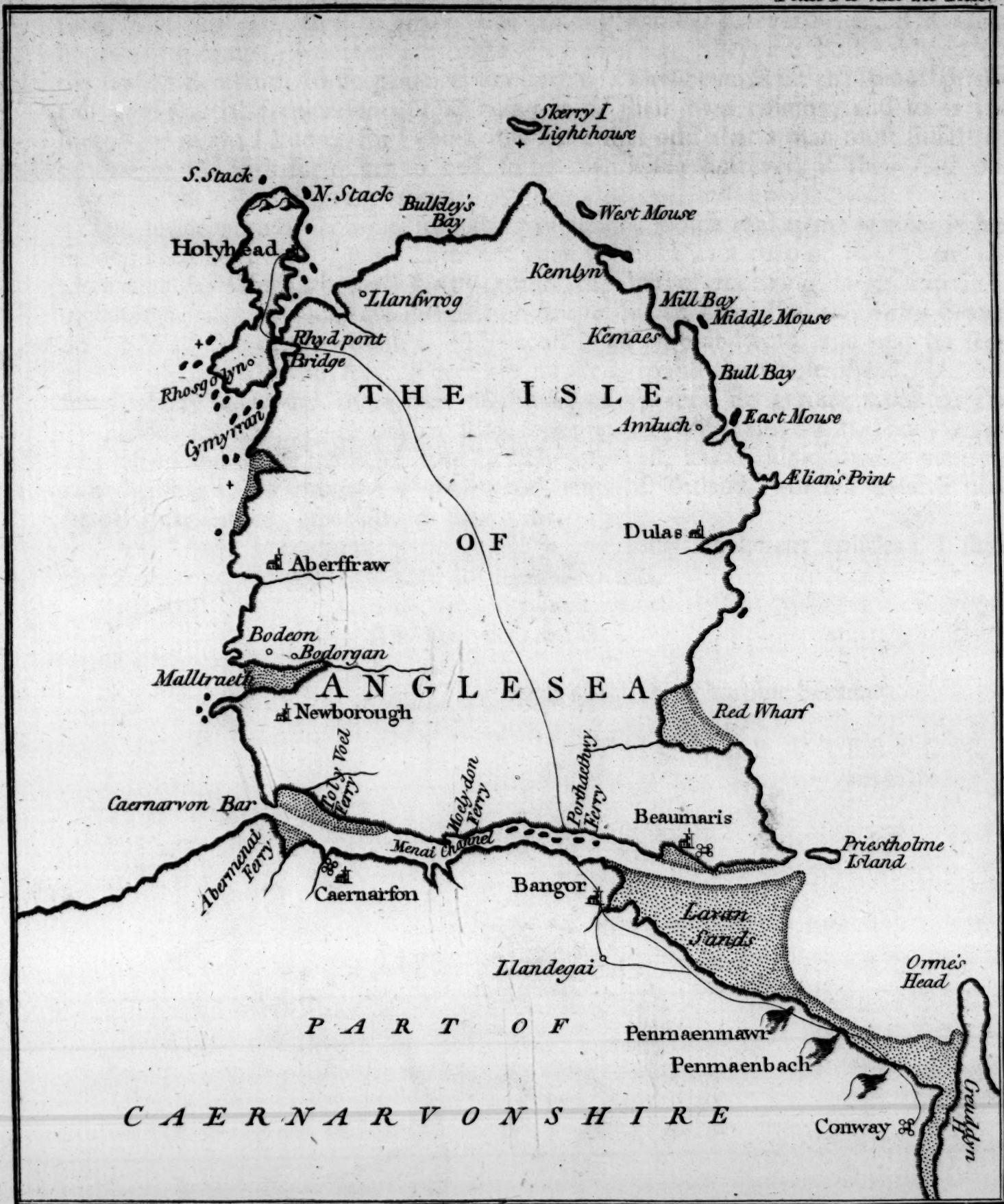
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Nº X.

C O N T A I N I N G

A short Account of HOLYHEAD,
in the Isle of ANGLESEA.



L O N D O N,
PRINTED BY AND FOR J. NICHOLS,
PRINTER TO THE SOCIETY OF ANTIQUARIES;
AND SOLD BY ALL THE BOOKSELLERS IN GREAT BRITAIN AND IRELAND.
MDCCLXXXIII.

[Price One Shilling and Six Pence.]

A MONG the various Labours of Literary Men, there have always been certain Fragments whose Size could not secure them a general Exemption from the Wreck of Time, which their intrinsic Merit entitled them to survive; but, having been gathered up by the Curious, or thrown into Miscellaneous Collections by Booksellers, they have been recalled into Existence, and by uniting together have defended themselves from Oblivion. Original Pieces have been called in to their Aid, and formed a Phalanx that might withstand every Attack from the Critic to the Cheesemonger, and contributed to the Ornament as well as Value of Libraries.

With a similar view it is here intended to present the Publick with some valuable Articles of BRITISH TOPOGRAPHY, from printed Books and MSS. One Part of this Collection will consist of Re-publications of scarce and various Tracts; another of such MS. Papers as the Editors are already possessed of, or may receive from their Friends.

It is therefore proposed to publish a Number occasionally, not confined to the same Price or Quantity of Sheets, nor always adorned with Cuts; but paged in such a Manner, that the general Articles, or those belonging to the respective Counties, may form a separate Succession, if there should be enough published, to bind in suitable Classes; and each Tract will be completed in a single Number.

Into this Collection all Communications consistent with the Plan will be received with Thanks. And as no Correspondent will be denied the Privilege of controverting the Opinions of another, so none will be denied Admittance without a fair and impartial Reason.

* * * Plate I. to face the Title. Plate II. to face p. 1.

A
SHORT ACCOUNT
OF
HOLYHEAD,
IN

The Isle of ANGLESEA.



A D V E R T I S E M E N T.

For this short Account of HOLYHEAD the Editor is indebted to the kindness of the Rev. Mr. JOHN PRICE, keeper of the Bodleian Library, to whom he takes this opportunity of making his acknowledgements.



Heightens 24 feet on Spring Tides



H O L Y H E A D.

HOLYHEAD, in Welsh *Caergybi*, is a small sea-port town, situated near the extremity of an island in the Irish sea, joined to the North West part of the Isle of Anglesey, by a stone bridge of one arch, called *Rhyd-pont* bridge, lying partly in the hundred of *Talebokion*, and partly in that of *Llivon*. It has a small market weekly on Saturdays for butcher's meat, fish, fowl, &c. but little or no corn. The parish is about five or six miles long, and two or three broad, divided into seven parcels or hamlets, viz. 1. The Town. 2. *Llanfawr*. 3. *Tref Eingan*. 4. *Creccryst*. 5. *Tre' Seifion*. 6. *Penrhos-y-Feikw*. 7. *Ifallt*. It is bounded on all sides, excepting the South West where it joins *Rhosgolyn* parish, by the sea.

It was probably called *Holyhead* from the great number of chapels or places of religious worship that it contains ; but its most ancient British name that we have an account of is *Llan y Gwyddyl*, probably *the Irishmen's beach or shore**, and not *church*, the sea-shore being at this day called here *Llan-y-Mor*, instead of *Glan-y-Mor*, which is used in all other parts of Wales, and hence probably too *Llanfawr*, in this parish. It was so called from the Irish rovers who used to land here when they made incursions into *Mon* or Anglesey, and erected some fortifications here to protect their shipping.

* *Llan* is the general name for a church in North Wales ; but this seems to be so called before a church was built in this place, which gave me occasion to make this conjecture.

But its most usual name is *Caer-Gybi*, anciently wrote *Caer Kebi**, that is, *Kebii Castrum*, so called from Kebius or Kybi a bishop (as some say), who was seated at this place, and to whom the church is dedicated, whose festival or wake is on the 5th of November. Primate Usher says, that Kebius or Kybi, the son of Solomon duke of Cornwall, was consecrated bishop by Hilary of Poitiers, about the year 364, and that he was seated in Mona at a place called from him *Caer Gybi* to this day.

But this must be false, if there is any credit to be given to the genealogy of our British saints, which says, that *Selyf* or *Solomon*, the father of *Kybi*, was the son of *Geraint*, the son of *Erbin*, the son of *Constantine* duke of Cornwall, nephew and successor to king Arthur, and was contemporary with *Gildas Badonicus*, who flourished about 550. What might occasion his mistake might probably be, that our British *Ælian*, surnamed *Garmaid*, or *The Bright*, called in Latin *Hilarius*, is very often confounded with Hilary of Poitiers. This *Ælian*, or British Hilary (who was a man renowned for his sanctity, whose miracles were in after-times so cried up, that his shrine is even to this day in some repute for cures said to be wrought by him), was a contemporary of Kybi's, and, if we believe tradition, was used to meet him frequently at a place called *Llandyfry-dog*, to confer about matters of religion, &c. but was no bishop, as far as I can find. However, it is agreed by all writers, that this place took its name from *Kybi*, excepting by Baxter in his Glossary, who calls it there *Corguba*, from the monk of Ravenna's *Corfula*, and derives it from *Caer Coib*, i. e. "Munimentum Cohortis; " de Latino enim *Copie* Ibernorum *Coib* pro turma vel cohorte " est; sunt etiam in arce montis veterum castrorum vestigia. " Quæ de nescio quo minorum gentium sanctulo crepant sup- " stitiosi quifquiliæ sunt."

* Kebius or Kebi is said to be bishop of Anglesea, and his seat at Holyhead at this time, A. D. 354. See Rowland's *Mona Antiqua*, p. 183.

Holyhead was formerly a college or convent, founded by *Maclgwn Gwynedd*, king of Wales (called by Gildas Maglocunus) as I have read in an old MS. “*Maclgwn Gwynedd a adeiladodd*” “*Glaswrddy Bangor, a Chlaswrddy Penmon, a Chlaswrddy Caer-*” “*Gibi;*” *i. e.* *Maclgwn Gwynedd* built the college of Bangor, the college of Penmon, and the college of Holyhead.—This college consisted of a *Penclas* (*i. e.* *Pen-Colas*, *Præfectus Collegii*), who was one of the three spiritual lords of Anglesey during the government of the Welsh princes, the other two being the arch-deacon of *Anglesey*, and prior of *Penmon*. The *Penclas* held a small number of subordinate members, but how many, or what denomination they were of, I can give no further information than what is contained in the following letter from Mr. Rowland to Dr. Tanner, in answer to some queries relating to this place: “I could never hear of any chartules of this church remaining” “in private hands, unless there be in Jesus College, Oxford, to” “which this church now belongs. Indeed the public seal of the” “convent I had once in my possession, and is at present (I believe)” “in the college*.” It was of hard metal, taken out of a turbury “near Holyhead, and had these words about it in ancient letters,” “*Sigil Rectoris et Capituli Eccleæ de Kaer Kibi.* By which we see the” “chief was styled rector, but in the Welsh tongue *Penclas* or *Pen*” “*Colas*, *viz.* the head of the college, whereof one, called *Howel*” “*Penclas*, was once a very noted person in this country. The

* This college is said to have been founded by *Hwfa ap Cyndelw*, lord of *Lys Llivon* in Anglesey, and one of the 15 tribes who lived in the time of *Griffith ap Conan* prince of North Wales, and *Owen* his son, or the former part of the twelfth century. It was certainly in being before 1291, because rated in the Lincoln taxation. See Tanner's *Notit. Monast.* 1744, p. 699.

Anno 1553, here remained in charge these pensions: To *Lewis ap John ap Jenkin*, *Henry Standishe*, *Lewis ap John Lloid*, *William Owen*, *Hugh Morgan*, *John Vaughan*, *Hugh Wood*, *Roland Bucheley*, *John Robyns*, *Lewis Newburgh*, *Roland Mearick*, and *Thomas Buckley*, 1*l.* each. Sum total of the annual payment of the county of Anglesea 12*l.* See *Willis's Mitred Abbies*, &c. vol. II. p. 303.

“chapter consisted, and were called in deeds by the name and
 “style of canons and prebendaries, but of what number I know
 “not; I suppose they were not above six or eight. I have read
 “it in some of the British MSS. that *Hwfa ap Cynddelw* was
 “founder of those canons (secular I believe they were); but I
 “have by me a deed of the advowson of the nomination (*Electio*
 “*jur'e* 'tis called) of two of those canons, annexed to a township
 “called *Tre' Lowarch*, which was formerly the lands of *Llowarch*
 “*ap Bran*, lord of Menai; by which I conceive the said Llo-
 “warch had at least founded those two canonries. And the ex-
 “tent of North Wales in *Villa Tre' Lowarch* mentions the same
 “advowson, but calls them prebendaries, which indeed are not
 “much different from secular canons.”

Mr. William Morris, comptroller of the customs at Holyhead, says, that he remembers to have read in an Extent of North Wales, which he presumes to be that taken 26 Edw. III. that there were two prebendaries at Holyhead annexed to *Tre' r Gof* in the said parish.

Their maintenance consisted of the tithes of the several parishes of Holyhead, Bodedern, Llandrygarn, and Bodwrog, valued at 24*l.* 2 Henry VIII. granted after the dissolution to Francis Morris and Francis Phillips, from whom it came to Dr. Thomas Gwyn*, who gave the impropriation to Jesus College, Oxford, for

* Col. 800. ad Thomas Gwyn.] He was the younger son of ap Rees Wynn of Bodfeddan, paternally descended from Hwfa ap Kynddelis, one of our 15 tribes, whose hereditary office in the time of our British princes was, to assist the bishop of Bangor to place the crown on the prince's head on the coronation day, and to have the apparel the prince was crowned in for his fee. The wife of John Prees Wynn, and Dr. Gwyn's mother, was Margaret Woods, the daughter of William Woods of Llangwyfen and Talvllin, and Ellen Owen, of Bodeon, his wife, which Woods was paternally descended from Richard Wood, of Woodhall, in Lancashire. Dr. Wynn was born at Bodfeddan, in the parish of Llanbenlan, in Anglesea. His elder brother was Rhees Wynn, serjeant at law, whose daughter and heir was married to Sir Justinian Lewyn, knt. and LL.D. He bestowed on Jesus College the

for the maintenance of two fellowships and two scholarships, about the year 1648; so that at present the college nominates the curate of Holyhead, to whom it pays 50*l.* a year, and 40*l.* to curates for serving the other churches.

Holyhead church stands above the harbour, within an old quadrangular fortification, with a bastion at each corner, built about the year 450 by *Caswallon Lawhir* (*Cassivelaunus Longimanus*), son of *Eneon Urdd*, son of *Cynedda Wiedig*, who was sent by his father to fight the Irish Picts, who a little before had invaded the island of *Mona* or Anglesea, and near a strong fort which the inhabitants called *Din Dryval*, had slain many of the islanders at a place called afterwards from them *Corrig y Gwyddyl*, Irishmens stones, to this day. Upon this *Caswallon* came, fought, and routed them, and pursued them to Holyhead, where their fleet lay; here they engaged a second time, when *Caswallawn* with his own hand slew *Sirigi* the Irish general, and fortified the place with a wall, which is called *Mur Caswallawn* (*Caswallawn's wall*) to this day, and cleared the island of these lawless invaders. There is a tradition that *Caswallawn* fettered his men, that is, coupled them two and two with their horses' fetters, probably to engage them to fight resolutely, and to conquer or die. However uncommon this behaviour of *Caswallawn* might be, or

the impropriate rectory of Holyhead, to the intent that one quarter of the profits of it should be for the maintenance of a preacher, another quarter for two reading curates and the poor, and the other two quarters, or one full half; for the maintenance of two fellows or two scholars; as I take it, to be chosen out of the Isle of Anglesea, if such be found, and in default of such, out of the diocese of Landaff. The rectory when he purchased and bestowed it was well worth 200 lib. *per annum*, but by the poverty of the country, and some other circumstances, it is now set for about 120 lib. if so much. See Bishop Humphreys's *Additions to Athenæ et Fasti Oxon.* in *Tho. Caii Vindiciæ Antiq. Acad. Oxon.* vol. II. by Hearne, p. 625, 626.

The great tythes of Holyhead belong to Jesus College, Oxford, by the gift of Rice Gwyn, esq. A.D. 1648.

N. B. The penceles or president of the collegiate church at Holyhead was one of the three spiritual lords of Anglesea, his tenure being baron or knight's service. See Tanner's *Notit. Mon.* p. 699.

whatever advantage he might propose to himself by it, yet it is not, it seems, the only instance among our countrymen; for in the book called "*Triodd Ynys Brydain*, or the *Triades*," we read thus: "Tri Hualogion Teula Ynys Brydain, Teulu Catwallawn (Caswallawn) Lawhir, addodasant Hualeu eu Meirch ar eu "Traed pob deu o naddunt yn ymladd a Serigi Wyddel yng "Carrig y Gwyddyl y 'Mon. A theulu Rhivallon mab Urien yn "ymladd ar Saeson. A Theulu Belyn o Llyn yn ymladd ag "Edwyn y' Mryn Cenau, *alias* Edwyn, yn Rhos." That is, The three fettered tribes (troops) of Britain. The tribe (troop) of Caswallawn, the Longhanded, who put their horses' fetters about their own feet every two and two of them, when fighting with Sirigi the Irishman at *Cerrig y Gwyddyl* in Mona; the tribe (troop) of *Rhiwallon*, the son of *Urien*, when fighting with the Saxons; and the tribe of *Belyn* of *Llyn*, when fighting against Edwyn upon Cenau (*alias* Edwyn's) hill in *Rhos*.

But to return: Holyhead lying so convenient for the Irish rovers to land in, was, we may suppose, frequently visited by them in most of their incursions, and accordingly we find in Powel's History of Wales, p. 61, that the Irish in the year 958, when *Iago* and *Ieuaf* jointly usurped the government of North Wales to the prejudice of their elder brother *Meyric*, landed in *Mon*, under *Abloic* king of Ireland, and having burnt Holyhead, spoiled the country of *Llyn*.

That Holyhead was deemed a place of consequence to the safety of Anglesea, is further evident from an old fortification on the top of Holyhead mountain, called *Caer Tŵr*, q. d. Turris Munimentum. This is an old stone wall without mortar, surrounding the apex or summit of the highest hill, with the remains of a small turret in the midst, from whence it had its name. It is of a pretty great extent, and in some places about 10 feet high at this day, with a well of excellent water within it. There are
several

several remains of old fortifications of the same nature in divers parts of Wales, especially upon hills near the sea.

The other monuments of antiquity observable in this parish, are the Drucidical Altars on a field belonging to *Trevignedd* farm, called *Llechbau* or flat stones, and the field is called *Cae'r Llechbau*. These were three *cromlechs*, or a *cromlech* and *stone chests* united together; but the upper stones are now fallen off from the perpendicular ones that supported them. These lay unnoticed, till they were observed by Mr. Aubrey, from whose papers the editors of Camden have inserted them in their additions to Anglesea. There is another single *cromlech* between the town and the mountain, called *Corten Arthur* (Arthur's Quoit), which is a name given these *cromlechs* by the vulgar in several places, who attributed all surprizing works, which they could not account for, to king Arthur.

The other remains of antiquity are the chapels or places of religious worship. These were five in number besides the parish church, and from this circumstance it was probably that the English called it *Holyhead*, *ἱερον ἀκρον*.

The parish church was rebuilt in the form it now stands some time in the reign of Edward III. except the chancel, which was rebuilt about the beginning of this century. The porch and steeple seem very ancient, and have several Gothic ornaments, and on each side of the door two coats of arms, viz. a chevron between three (birds probably) Cornish choughs, differing but a little from that of Llowarch ap Bran abovementioned, who is reported to have founded two canonries here, which was, Argent, a chevron between three Cornish choughs, proper, with Ermine in their bills. On a stone on the out-side of the North isle is this inscription in old characters, "Sancte Kebie ora pro nobis." They shewed also the print of Kybi's foot in a rock by the East end of the chancel, till it was lately destroyed by Mr. Ellis, fellow of Jesus College, Oxford, then curate of this place.

There

There was a chapel inclosed within the same fortification with the parish church on the South side, erected over the grave of *Sirigi* the Irish general abovementioned, which was in after-times endowed with revenues distinct from the collegiate church, which it enjoys to this day, as appears by the college leases. This is sometimes called *Eglwys y Bedd*, the grave church; but in some of our ancient MSS. *Capel Llan y Gwyddyl*. In removing the ruins of this some years ago, the workmen found a stone coffin or chest under an arch in the North side of the chancel, with human bones of a prodigious size in it. Here formerly was the shrine of *Sirigi*, who was canonized it seems, formerly very much resorted to. This was carried off by some Irish rovers, saith an old Irish Chronicle, and deposited in the cathedral of Christ Church in Dublin, from whence, after the Reformation, this shrine, with many others, was removed to, a place not far from Dublin, where the reliques that could be preserved from utter ruin are still carefully kept by those of the Romish persuasion. This chapel was lately converted into a public school, by *Edward Wynne*, of *Bodewryd*, in this county, LL.D. who gave by bond, dated Nov. 25, 1748, the sum of six score pounds for the endowment of it, the interest thereof to be paid annually on the 24th of November, to the school-master, for teaching six poor boys of the town to read and write, and appointed one *John Edwards*, a native of *Bangor*, to be the first master there, who resigning in 1761, it was given to *Lewis Owen*, son to the surveyor of this port.

The other chapels are *Capel y Locbwyd* in Holyhead mountain, now in ruins. *Cappel y Gorlles*, in the East end of which was a famous spring called *Tfynnuon y Gorlles*. *Capal Lilo*, by some called *Ilo*, near *Llech Nest*, now converted into a farm house. *Capel Gwyn Geneu*, in the hamlet of *Creceryst*, applied to the same use. *Capel St. Tfraid*, built on an artificial barrow or tumulus by the sea side, on a sandy

sandy beach called *Tywyn y Cappel*, about two miles and a half from the town, nigh the high road to Chester. The Popish legends say, that *St. Tfraid*, a virgin of remarkable sanctity, sailed from Ireland to this place on a green sod, which upon her landing immediately grew into a hillock, on which this chapel was built and dedicated to her. Here we must observe by the bye, that there are several churches dedicated to this female saint, which all lay claim to the same miracle, viz. *Llan St. Tfraid*, *Glan Conwy*, and *Llan St. Tfred*, in Cardiganshire in particular, which last place one of our poets seems to believe to have been the real spot where she landed, when he says of her, among other miraculous acts,

“Da y nosiaist hyd yn Nyfi

“Dull Duw ar dy Fantell di.” i.e.

Ad Dobii fluenta natâsti pulchre!

Divina penulæ tuæ inerat imago.

From hence we see, that he gives the preference to *Llan St. Tfred* before our *Capel St. Tfraid*; but this may be remedied, if we suppose, that after sailing in this vehicle from Ireland to Holyhead, which was the first land that she could make, she might also with the same ease visit other parts on the sea coast, and work the same miracle over again for the conviction of unbelievers, especially as she was a female saint, and might possibly have a little tincture of that vanity which is so peculiar to that sex.

The other public structures in this parish are of a more modern date, viz. a salthouse that was erected on an island in the entrance of the harbour, called *Ynys Gybi* (Kybi's Island); and an act was passed in the sixth year of queen Anne's reign, to permit rock salt to be used here to strengthen sea water. The place is well situated for the purpose, but for want of proper management, the work fell to decay, and has not been since attempted, so that the house is at present (1762) entirely in ruins.

On an island called *Sherries*, in Welsh *Ynys y Moelrboniaid*, or Isle of Seals, about three leagues N. N. W. of Holyhead, and about half a league from the main land, there is a lighthouse, erected at first by one *French*, a merchant of Dublin, by patent; but by an act of parliament passed in 1730, there is a duty of a penny a ton laid on British vessels passing it, or crossing the channel, and two pence on every foreigner. This light may be seen seven or eight leagues off, and is of great use to navigation. In this island, as also at the South Stack near Holyhead, puffins breed in plenty, which come in a surprizing manner in a flock in the compass of a night, and when their season comes, depart in the same manner.

Nor must I omit the improvement, which the inhabitants, by the assistance of passengers, who contributed generously, made in the high road that leads to Chester throughout this parish, which is here taken notice of, as it is the first of the kind of any extent in the whole island of Anglesea. The chief seats of the gentry in this parish are *Penrhos*, Miss Margaret Owen's, daughter and heiress of Hugh Owen, esq. son of Robert Owen, esq. son of John Owen, who married Margaret, the daughter of Wynne, of Bodewryd, by whom (her brother's male issue failing) the estate of Bodewryd is united to that of *Pedrhos*. This John Owen was descended from *Hwfa ap Cynddelw*, one of the fifteen tribes of North Wales, who lived in the time of *Llewelyn ap Iorwerth*, prince of Wales 1170, and bore Gules, a Chevron between three Lions rampant, Or. *Trejarddur*, John Williams, esq; *Llanfawr*, Mr. William Vickers's; and *Penrhos Bradwen*, Mr. John Jones.

As for old arms, urns, coins, &c. there have been none found here of late years; neither are there any manuscripts in the parish, excepting what are to be found in Mr. William Morris's possession. He has made a pretty good collection of Welsh MSS.

some few of them ancient ; the rest transcripts, made by himself, of some of the most valuable ones in these parts ; he has also several other curiosities respecting the natural history of birds, fishes, &c.

This parish being of so small extent, and surrounded almost on all sides by the sea, gives rise to no rivers, and but few small brooks ; it is, however, well supplied with springs, to some few of which are ascribed some cures from the name of the saint that they are called after.

The soil in general is rocky, especially towards the mountain, which is the highest hill in all Anglesea, with fertile little spots interspersed, which produce plentiful crops of wheat, rye, barley, oats, hay, &c. ; and in the year 1747, 22000 bushels of grain of different sorts were shipped out of this harbour, and the quantity is now much increased from the considerable improvements by liming, sanding, and marling, carried on daily in this parish and the neighbourhood ; soap-boilers waste is likewise found to be very good manure.

The other natural productions of the place are butter, cheese, bacon, wild fowl in abundance, oysters, lobsters, crabs, razor fish, shrimps, prawns, herrings, cod fish, whiting, whiting pollacks, blackings, sea tench, turbot, soles, flounders, hays, and other fish in plenty. About the island of Skerries likewise are plenty of all these sorts of fish, and in summer blackings or coal fish are in such plenty here, that the lightmen standing upon the point of a rock have frequently taken them up in baskets as they passed by.

Here and in several other maritime parts of Wales, is a plant called by the natives *Gwymmon*, Anglicè *Targ*, growing on the sea rocks, of which they make great profit, by burning it into a kind of salt called *Kelp*, one of the ingredients in making glass ; it is also used in allum works.

Sampier likewise grows in great plenty here on the rocks above the sea, which are almost inaccessible, but by ropes, &c. and answer well the description given by Shakespear in his account of Dover Cliff.

But the chief support of the inhabitants arises from the intercourse of travellers between England and Ireland; for Holyhead is the great thoroughfare between both kingdoms, by reason of the shortness of the passage, it being but 20 leagues over at this place, and the conveniency of the packets which carry the mails being stationed here. These are three stout vessels of about 100 tons burthen each, contracted for by government of one Mr. *Thomas Blair*, a merchant of Dublin, for 300*l.* a year each, and 150*l.* allowed for accidents. He has all the benefit arising from the conveyance of passengers to himself; the price of a bed in one of the cabbins is half a guinea, walking upon deck or in the hold half a crown. One of these packets sails for Dublin with the English every Monday, Wednesday, and Saturday; and returns from thence with the Irish mail on Sundays, Wednesdays, and Fridays, wind and weather permitting.

The harbour of Holyhead is found to be very convenient for the Northern trade when taken short by contrary winds; but as it is only one of the rough draughts of nature (man having never given it a helping hand), it is not a good lying place for large shipping on North West winds.

But if it was repaired, and warehouscs built, it might be a convenient place for the Irish merchants to import their goods that pay English duty, being within seven or eight hours sailing of the coast of Ireland, and the merchants might have the conveniency of coming over in the packets to see their goods landed.

The port of Holyhead is but a creek or member of Beaumaris harbour, and the officers appointed here for the management of his majesty's customs, transmit their account monthly. They
are

are a collector, Lewis Lloyd; a comptroller, William Morris; a surveyor, Owen Davis; and four tide-waiters, or boatmen.

At a place called Borthwen, near Penrhos, they dig up from under the sand at low water mark a kind of black earth or turf, which they dry and burn; this is often found full of branches of trees, nuts, and seeds of plants preserved entire, though they are dug from the depth of several yards from the surface at low water mark, and in the time of flood washed over by the sea.

In this neighbourhood there is a large vein resembling white Fuller's earth (see Pennant's present to the Museum, N° 32, I believe), and another of yellow, which perhaps might be useful to trade.

There is a great variety of spars and chrystals in the mountain, but no ore of any kind has been as yet discovered there.

The inhabitants in general are healthy and long lived, enjoying a keen wholesome air, untainted with infectious vapours, 80 or 90 years of age being very common amongst them. There are about 300 families in the parish, and the whole number of souls may be about 13 or 1400.

The parish register for 10 years past stood thus :

| | Buried. | | | Married. | Christened. | | |
|------|---------|----------|--------|----------|-------------|----------|--------|
| | Males. | Females. | Total. | Couples. | Males. | Females. | Total. |
| 1751 | 9 | 15 | 24 | 8 | 22 | 20 | 42 |
| 2 | 22 | 18 | 40 | 13 | 14 | 25 | 37 |
| 3 | 9 | 10 | 19 | 17 | 19 | 25 | 44 |
| 4 | 10 | 13 | 23 | 8 | 24 | 16 | 40 |
| 5 | 8 | 14 | 22 | 9 | 12 | 22 | 34 |
| 6 | 13 | 16 | 29 | 9 | 24 | 22 | 46 |
| 7 | 17 | 12 | 29 | 4 | 17 | 20 | 37 |
| 8 | 14 | 24 | 38 | 11 | 21 | 23 | 44 |
| 9 | 13 | 9 | 22 | 15 | 24 | 20 | 44 |
| 1760 | 5 | 13 | 18 | 8 | 27 | 22 | 49 |

Mr.

Mr. William Morris, the comptroller, has a small well-chosen collection of ores, minerals, formed stones, and other fossils. He is also well skilled in botany, and most branches of natural knowledge, of whose collections I may probably give some account hereafter. The MSS. have been already mentioned in p. 10.

N. B. When I say that no corn is sold at Holyhead market, it must be understood that it is bought up here, and in most other places in Anglesea, for exportation, in their own granaries, by persons commissioned by several cornfactors for that purpose.

NOTES communicated by a Correspondent, who visited
HOLYHEAD 1770.

An arm of the sea divides Holyhead from the rest of Anglesea, but except in very high tides is generally passable. At the end of the sand and tide road is a very long stone bridge, called *Rhyd Pont*, with a cluster of houses. Small vessels come up hither. A little further on a little hill is the shell of a ruined chapel, called *Capel St. Fraid*, of which the people can give no other account, except that stone coffins and human bones had been dug up in it within memory. The top of the hill is walled round for a burying place to it. In Speed's map it makes a figure. In later ones it is spelt *Llanfurfryd*, now *Roscoll*.

About three quarters of a mile North of it, on the hills that overlook Holyhead, are remains of a double Cromlech, which seems to have been considerable, and stands in the same direction with the others in the island at *Plasnewydd* and *Boddedern*. It is called *Trechen tre rechthro*. The tradition about it is, that a very profligate debauchee, owner of *Trergow* and *Pentros*, committed the greatest excesses at these stones with his mistresses, and at last, in a fit of rage and passion, murdered them there. For this action he was obliged to fly, and died in obscurity and exile, having consumed his estate, and suffered it to waste by his neglect and absence. In a field below these, to the West, is a single pillar of one stone, terminating almost in a point, and about three yards high.

From this hill appears the island of *Skerries*, with a lighthouse. This island is about three leagues N. N. W. of Holyhead, and half a league from the main land. It is called in old British MSS. *Ynit y Moelrhoniad*, from the great number of seals seen about it. It once belonged to the see of Bangor, and being unjustly detained by Henry VIII. was recovered by bishop Denys with a party

party of soldiers. The lighthouse on it was erected first by a private gentleman by patent; but after the expiration of the term, an act of parliament passed 1730, subjecting every British vessel to a duty of 1*d.* *per* ton, and every foreign 2*d.* The lighthouse may be seen eight or ten leagues off, and is of infinite service to navigation; for before its erection scarce a winter passed without a shipwreck and loss of lives; for the surge beats against it with incredible fury, and often prevents any communication with the lightmen for some weeks. Puffins resort to this place in great plenty, coming and departing in one flock in one night. Here is also plenty of fish, as whittings, pollocks, &c. and in summer time blackings or cole fish, which the fishermen frequently take up with baskets as they pass by*.

HOLYHEAD, so called from the mountain at the back of it, about one mile and a half distant, and a mile of perpendicular ascent, is named by the Welsh CAERGYBI, or the *Castle*, or *City of St. Kibi*. It is little more than a fishing town, rendered considerable by being the place of general passage to Ireland, few persons except the troops, and those connected with them, going by Park Gate. Here are three good inns, the Eagle and Child or the English house, the Welsh Head or Irish house, kept by the widow Arthur, and remarkably neat, and Lord Boston's arms or the Welsh house. These houses, though by the names they seem to be appropriated to particular people, divide the business between them, especially the two first. The tide comes close up to the houses, and frequently overflows the parapet. Six packets attend in the harbour, and go every day in the week except Thursdays, and return the next day. This passage is performed at an average in about 12 hours, for which passengers pay half a guinea; the shortest passage has been six hours. All the bread used here comes from Dublin, 13 six-penny loaves to the dozen,

* Hist. of Anglesea, 1775, 4to. p. 39, 40.

and a supply has frequently been wanting for a week in bad weather. Here is no fresh water in the village, except from rain. A bath and assembly room were erecting 1770, in hopes of alluring company from Ireland.

Near the extremity of the village stands the church, in which St. *Kebius* founded, A. D. 380, a small monastery. He was son of a duke of Cornwall, and pupil to Hilary bishop of Poitiers, with whom he lived 50 years; and being then consecrated a bishop for his distinguished zeal against Arianism, he settled here, and gave the name of his master to *Hilary Point**.

His monastery was succeeded by a cell of prebendaries, founded by one of the lords of Anglesea in the beginning of the twelfth century, certainly before 1291, when there was a provost†, two chaplains, and a fourth person‡. Edward III. 1327, gave the provostship of his free chapel at *Castle Cube*, in Bangor diocese, to his chaplain, Thomas de London§. Bishop Tanner mistakes Newcourt's words here, as if this chapel was "in the castle of this place," for then the whole town must have been a castle; but the bishop makes the same mistake about the cathedral at Old Sarum||, supposing it to be *within* the castle; whereas Leland** expressly says it was "in the West part of the town," and Matthew Paris††, "*castro comitis vicina*." Wikes‡‡ calls it "ecclesiam castri veteris Saresbery," and Malmesbury§§ says it was in a castle like a city. In the chapter acts of bishop Osmund, about the time of its translation, it is said to be *regia munitionis ambitu circumscripta*|||; but the bishop's and canons houses were not within (*intra*), but below (*infra*) the castle***.

But to return: The church at Holyhead is built in form of a cross, with an embattled tower at the West end, and a South

* Fuller, Church Hist. p. 26.

† Tanner calls him the *Penclees*.

** Itin. III. 62.

§§ De gest. Pontif. II. 142. b.

*** Pat. 5 E. III. p. 1. m. 2.

† Lincoln Taxation, in Willis Cath. 201.

§ Newcourt, Repert. I. 453.

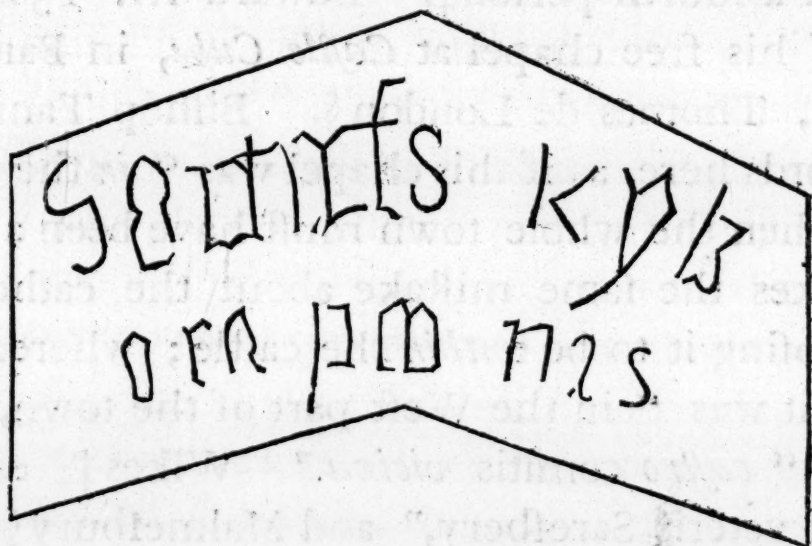
|| P. 593.

†† Sub anno 1257.

‡‡ P. 22.

||| Wilkins, Concil. I. 551.

porch. The account under Buck's view of it says, it was rebuilt in or soon after the time of Edward III. The nave has two aisles; the chancel is mean. The battlements of the transepts are adorned with reliefs; those on the North side defaced. On the South are a dragon, with a head at each end; a man driving a cow or ass, an angel above, two men over two lions sejant, a tree between the lions; in the center the head of the deity and two figures kneeling; above the head traces of an inscription in two lines. Two lions passant guardant support a shield with a plain cross; a mitred head, probably St. Kebi's, between four roses. A fascia of quatrefoils ranges under these reliefs. A winged beast sits on the battlements. On the North transept is this inscription:



The remains on the other side seem to be the same repeated.

...13976...

Over the South door is a figure of the Deity, with the crucifix between his knees. Two shields charged with a chevron between three Cornish choughs, differing but little from those of Llowarch ap Bran, who is said to have founded two canonries here*. In the chancel 14 stalls. Among the figures carved on their seats are an elephant and castle, and two lions and tree

* Hist. of Anglesea, p. 37.

as on the battlement ; a figure of the Deity or Atlas ; two lions holding a tower, and a pelican.

In the North window these fragments :

==== etiam es

==== otroq'

==== et p'be

In a window of the South aisle, O 3 piles G.

The school on the South side of the church-yard may occupy the site of the monastery. It has an arch in the East end, and a large piece of wall is continued from it to the South. The walls of the church-yard are solidly built of stone, disposed in the herring-bone fashion, with layers of flat stones ; and at the North East corner, next the sea, are remains of a round tower. The account under Buck's print says, these walls are remains of a British fortification, built by Caswallan Lawhire, lord of Anglesea. They may be Roman work.

In the church-yard is a stone for Christian Sweetman, chandler, of Dublin, drowned in the Trevor packet 1763 ; the ship being unable to get up higher, run on the sand just off the Eagle and Child, and this only person was lost in getting ashore.

A packet boat was building in Holyhead bay, which is the name of the harbour. Under the mountain that overhangs the town, and is properly called *The Head*, is a large cavern in the rock, supported by natural pillars, called *The Parliament House*. It is accessible only by boats, and the tide runs into it.

Two rocks, with ruins on them, opposite the church, have the names of *Ynis Gybi* and *Ynis Rug*.

The turnpike road from Portathwy to Holyhead, 26 miles, is very ill kept for the first five miles, being pitched with great stones, but suffered to lie in great holes. The best part is that between Gwindè and Holyhead, 13 miles. The descent to the ferry-house is execrably rough and dirty ; yet here are two toll-gates on this road, and one would think traffick sufficient.

Mr. PENNANT gives the following account of HOLYHEAD *.

"The country from Porth-althwy to Holyhead (25 miles) is dreary, woodless, hedgeless, rising into small hills, watered with numberless rills, and fertile in grass and corn.

"From Carreg-Lwyd I rode to Holyhead, about eleven or twelve miles distant. Passed by Llanfachreth and Llanynghenedl to Rhyd-Pont bridge, where a very small river-like channel insulates the great promontory. Go over Towyn y Capel, a low sandy common, bounded on one side by rocks, which in high winds the sea breaks over in a most awful and stupendous manner, and are justly dreaded by mariners. In the middle of the common is an artificial mount, on which are the ruins of Capel St. Ffraid. I have no doubt but that, prior to the chapel, it had been the site of a small fort; for I never saw artificial elevations given to any but works of a military kind. This common abounds with the shells called the FASCIATED WREATH, *Br. Zool.* IV. N° 119; and the ZONED SNAIL, N° 133.

"Not far from hence, between Bodier and Rhyd-Pont, in Rhoferlyn parish, is a fossil not frequently found. A green amianthus, or brittle asbestos†, is met with in great plenty, in

* Tour in Wales, II. 241. 275—279.

† "The ancients set a high value on the Asbestos, a price equal to that of pearls. They wove napkins of it, and at great feasts diverted themselves (in order to clean them) to fling them into the fire, from which they returned unhurt, and with improved lustre. They likewise made of it shrouds for the bodies of great men, before they were placed in the funeral pile, and by that means preserved their ashes pure from those of the wood. The ancients believed that it was found only in India, in places where showers never fell, and the residence of dire serpents." Pennant, *Ib.* p. 273, from Pliny, *Nat. Hist.* lib. xix. c. 1.

a green marble, similar to that at Monach-ty; but, by reason of the inflexible quality of its fibres, not applicable to the same uses.

“ Within two miles of Towyn y Capel is the town of Holyhead, seated on a noted and safe harbour, guarded at its mouth from the winds by *Ynis Gybi*—the island of St. Gybi, surnamed Corineus, son of Solomon duke of Cornwall; who, after studying some years in Gaul, returned to Britain, and fixed his see at the place now called *Caer Gybi*, and Holyhead*. In honour of his instructor, St. Hilarius bishop of Poitiers, he bestowed his name on one of the headlands; the same which goes also under that of St. Ælian’s.

“ The town is small, but greatly resorted to by passengers to and from the kingdom of Ireland; and is the station of the packets, five of which are in constant employ; they are stout vessels, and well manned.

“ The church is dedicated to St. *Gybi*; is an ancient structure, embattled, with the inside of a porch and the outside of the transept rudely carved. On the outside of the last is a dragon, a man leading a bear with a rope, and other gross representations. St. Gybi is said to have founded a small monastery here, about the year 380 †. *Maelgwyn Gwynedd*, who began his reign about the year 580, is said to have founded a college here ‡. This prince was styled *Draco Insularis*; perhaps the dragon engraven on the church may allude to him. Others assert that the founder of this college was *Hwfa ap Cynddew*, lord of Llys Llivon in this island, and one of the fifteen tribes of North Wales, and contemporary with Owen Gwynedd §. The head of the college was called *Penclas*, or *Pencolas*, and was one of the spiritual lords of Anglesey; the archdeacon of the isle was one; the abbot of Penmon the other. The Latin title was *Rector*, as ap-

* Cressy’s Church Hist. 149. † Tanner, 699. ‡ Hist. of Anglesey, 29. § Tanner, lb. pears.

pears by the ancient seal, inscribed “*Sigillum rectoris et capituli ecclesiæ de Caer Gybi **.” I am not acquainted with the number of the prebendaries; but they were twelve at least, that number being found on the pension list in 1558†, at 1*l.* each. Before the dissolution, I find that the rector, or provost, for so he is also styled, had 39 marks; one chaplain had 11, and the other two the same between them‡. The whole value, in the 26th of Henry VIII. was esteemed at 24*l.* The English monarch had the gift of the provostship. Edward III. bestowed what was called the provostship of his free chapel of *Caer-Gube*, on his chaplain Thomas de London, for which the king, in 1351, dispensed with him for his services to himself§. James I. granted this college to *Francis Morris* and *Francis Philips*. It became afterwards the property of *Rice Gwynne*, esq. who bestowed on *Jesus College, Oxford*, the great tithes, for the maintenance of two fellows and as many scholars||; and since that time the parish is served by a curate nominated by the college.

“Near the church stood in old times a chapel called *Eglwys y Bedd*, or the church of the Grave; and *Capel Llan y Gwyddel*, or the chapel of the Irishman. Sirigi, a king of the Irish Picts, invaded this country, and was here slain by *Caswallan Law Hîr*, or *Caswallan* the long-headed, who reigned about the year 440**. Sirigi was canonized by his countrymen, and had in this chapel a shrine, in high repute for many miracles. This place had distinct revenues from the collegiate church. At length it fell to ruin, and was disused for ages. In removing the rubbish, not many years ago, a stone coffin was found with bones of a stupendous size; but we must not suppose these to have been the reliques of Sirigi, which had been carried away by some Irish rovers, and deposited in the cathedral of Christ church in Dublin††.

* Hist. of Anglesey, 20. † Willis's Mit. Abbies, I. 303. ‡ Willis's Bangor, 201. § Newcourt's Repertorium, I. 453. || Tanner, 659. and Hist. of Anglesey, 31. ** Powel, Pref. 15. †† Hist. of Anglesey, 34, 35.

“The

“The precinct of the church-yard claims a far higher antiquity than the church. It is a square of 220 feet by 130. Three sides are stony walls, 17 feet high, and 6 feet thick; the fourth side is open to the precipitous rocks of the harbour, and never had been walled, being intended for ships to retire to, and receive the benefit of protection from this inclosure. At each corner of the wall is an oval tower. The masonry of the whole is evidently Roman; the mortar very hard, and mixed with much coarse pebble. Along the walls are two rows of round holes, about four inches in diameter, which penetrate them. They are in all respects like those at Segontium or *Caer Segont* [described by Mr. Pennant in p. 220], and nicely plaistered within.

“The use of this harbour to the Romans in the passage from various places to the ports of Lancashire and that of Chester is very evident. They could not find a better place to run into, in case of hard weather, than this, as it projected farthest into the Vergivian sea; so that they could make it with less danger of being embayed than in any other place. If (as is very probable) they had commerce with Ireland, no place was better adapted. The Romans, it is true, never made a settlement in that country; but they certainly traded with it, even in the time of Agricola, “when its ports and harbours were better known, from the “concourse of merchants for the purposes of commerce*.”

“I took a walk from the town to the top of *The Head*, in search of other antiquities. In my way, saw the ruins of *Capel y Goilles*, one of several which are scattered about this holy promontory. On the side which I ascended, my course was interrupted with a huge dry wall, in many places regularly faced, and ten feet high in some of the most entire parts, and furnished with an entrance. On the *Pen y Gaer Gybi*, or the summit of the mountain, are foundations of a circular building, strongly

* Tacitus, vit. Agricolæ.

cemented with the same sort of mortar as the fort in the town. It seems to have been a Pharos, a necessary director in those seas.

“ From the top of this mountain I had a distinct view of Holy-head ; it being at that time high water, and the channel filled on each side of Rhyd-Pont bridge. The isle is of unequal breadth, and greatly indented.

“ The part of the Head fronting the sea is either an immense precipice, or hollowed into most magnificent caves. Birds of various kinds breed in the rocks ; among them are Peregrine Falcons, Shags, Herons, Razor-bills, and Guillemots. Their eggs are sought after for food, and are gotten by means of a man who is lowered down by a rope held by one or more persons. Within memory, the person let down, by his weight overpowered the other, and pulled him down ; so that both perished miserably.

“ I returned over Rhyd-Pont bridge, and along the great road (which is excellent) towards Bangor.”

Extract from a MS. "Essay on Husbandry, particularly relating
 "to the Isle of Anglesea, by the Rev. Mr. ROWLAND, author
 "of *Mona Antiqua*," 4to.

Of all the species of the calcarious or mineral kind of stones in this country, the most truly admirable and singular is the *Amiantus* stone, whereof there is a large vein or stratum appearing in several places above ground in the parish of *Lanvairynyhornwy*, discovering in the seams and scissures of it that flaky substance called by the ancients *Asbestinum*, and of late *Salamander's Wool*. This stone is highly mineral, impregnated with a great deal of vitriolated sulphur, and with some arsenical particles, as I guessed by the colour and smell of the fumes emitted in the calcining of it.

This *Amiantus* was very precious in ancient times. Pliny* describes it, and says of it, *rarum inventu, sed cum inventum est aequat pretia excellentium margaritarum*, i. e. a stone rarely to be found, and when found equals the value of the best pearls. It was in his time found only in the Indies; *nascitur in desertis adustisque sole India*, says he of it; though afterwards it was discovered in so plentiful proportions in the island of *Cyprus*, that John Baptista Porta† relates, that in his time, about 150 years ago, the dressing and spinning of the wool of it was so commonly known and practised, that every old woman was dexterous in the management of it; *nam nunc temporis* (says he) *pectitur & netur ab omni muliercula modo non ignorato ut Venetiis vidimus*. That lanuginous and vitriolick excrescence filling up the joints and futures of the rock when dextrously scraped out, in every thing resembles the purest flax, except in the shortness and incombustibleness of it. The ancient Romans had then the art of oyl-

* Nat. Hist. lib. xix. cap. 1.

† Magiæ Nat. lib. iv. cap. 25.

ing and dressing the hairy threads and petrified mucilage of this stone, and by them that art was probably invented, infomuch, that they commonly wove it into cloth, which they ever cleansed and purged from smuttiness and soiling by a gentle burning of it.

The bodies of emperors and kings when dead were shrouded in sheets of this linen, to be burnt in the *Rogus* or aromattick pile, that their ashes might not mix with the ashes of the wood with which they burnt them. Nero is reported to have had linen made of this stuff; and the emperor Constantine ordained that the flax of it should ever burn in lamps in his chapel in Rome. Many of the ancient subterraneous lamps lately discovered had their wicks of this twisted matter. Ludovicus Vives tells us, that he saw some of those lamps in Paris, whose lights never consumed it; and the Hon. Mr. Boyle gives the process of making them. The same Vives says, that at Lorrain he had seen a foul napkin taken from a table at a feast, and thrown into the fire, and being quite red as a coal, was taken out again, cooled, and restored to the owner more white than if it had been washed with water and soap.

The Grand Signor has frequent presents made to him and his great ministers of this linen from the stone in Cyprus; and formerly the Romish priests had the knack of gulling the people, and making good markets, by exposing in their *Dolorum Archivis* rags of this cloth, for our Saviour's swadling clouts, not to be burned by any fire, as a miraculous and most sacred relique.

The stone in itself consists of granules very closely united and solid, which makes it take a most curious polish, and when well ground and polished, appears dashed and spotted, and some of it waved and undulated with lively colours. Hafts for knives and forks, heads for canes, and such little things have been already made of it, which give a resplendent glare and beauty, if the stone be very hard polished. It is indeed pretty soft when it is
freshly

freshly dislodged from its native quarry; but when its mineral juice, and the vitriolick substance possessing its pores, are exhaled by lying some while seasoning in the air, it will become of a most unmanageable hardness, near as hard as porphyry, the particles of it becoming in that seasoning and extrusion of its natural *succus* so firmly fixed and compacted, that no abrasure of the most close grinding and smoothing will be able to dislocate and jolt out any of them, but will remain strong and firm enough to bear the cutting, which is the true reason of all superficial lustre and polish, and on that account I take it the best method would be to form and shape the stone even in the quarry, or very quickly after it is taken out, to what figure and proportion it will be intended for, giving it at that time a coarse polish, and then, after a year's hardening in the wind and air, to afford it a last and finished stroke, which at that time would be choice and lustrous if the polish it is capable of be truly given it.

Probably the deeper they dig for this stone the broader and larger they would find the woolly veins, affording longer and more flexible wool (the flaxy fibres lying cross the seams and joints); and not only that, but the larger also they will be like to find the medullary and solid part of the stone to be sawed or chizeled to any figure, and if pieces of it be to be taken up, without cracks or flaws, of five or six feet diameter, as it is very probable there may, and a small expence will discover it, the various uses of it for mantle pieces, sepulchral monuments, altars, inscription tablets; or if it cuts into pieces of a foot diameter, the forming of it into thin plates like our Dutch tiles, so jointed and cemented with its own dust into larger superficies, for inlaying and facing of chimneys, &c. or lastly into lesser dimensions, to afford a hundred little knacks which an ingenious artist would form it into; all which, with the natural firmness and beauty it possesses, and it lying so near the sea too, may render it a quar-

ry of considerable value; and if the laniferous seams of this stone will be found to be a full inch broad, whereby the flaky threads may be of that length, and I have been told that there have been discovered already some more than half an inch, I doubt not of a cheap and easy way to dress, spin, and weave it to equally as fine and durable cloth or linen as that of Cyprus, which would make it one of the celebratest quarries in Europe.

Who it was that first discovered the rarity of this stone, or what time it was first observed in this island*, no enquiry of mine could ever obtain satisfaction. As the thing is somewhat rare and remarkable, so the name of the person who first hit upon it, whether out of curiosity or chance, if we know who he was, well deserves to be at least remembered. All I could understand of this particular is, that about the year 1655, a certain person saw a small fragment of that stone at the house of the widow of Mr. John Griffith, the rector of Lanvaethley, in this island, where some flakes of the wool were then scraped out and shewn him; but that it was discovered some years before that time, I have reason to believe, particularly from a relation given by Mr. *William Leybourn*, published in his "Magnetical Recreations," p. 7, who there asserts, that being in a tavern in London with some gentlemen about the year 1648 or 1649, one of the company took out of his pocket a piece of a kind of stone, about the bigness of a walnut; the outside thereof was of a dirty earthy colour, but the inside of a bright ash colour, not much unlike steel when a bar of it is new broken; off the inside of this piece of stone several of the company, myself for one (says he), did with our knives scrape off a kind of woolly soft flax, and putting it in the candle there burning, it immediately became red hot, but

* It seems the ancient Britains had some knowlege of this stone, for they call it *Maen Ystinos*, and *Urael*, the linen they made of the wool of it. See *Davies' Dictionary*, in the word *Urael*.

no way consumed or diminished, but came off the fire white, whereas it was in the stone of a bright ash colour.

Now that this was a piece of this very stone which we have in the Isle of Anglesea, and of which I am now treating, I think to any who has seen the stone, and will compare it with the description given by the now mentioned author, there will be little room to doubt; so that it should seem, that much about this time mentioned by Mr. Leybourn, our *Amiantus stone* came to be first displayed to open view, but by whom I am sorry I cannot say; but to guess, give me leave to say, that there were then living in the neighbourhood of that place several gentlemen of choice parts, and of curious judgement and penetration: Colonel Robinson, on whose land the rock lay; and Dr. William Griffith, chancellor both of Bangor and St. Asaph dioceses; and Mr. John Griffith, rector of Llanvaethley, the latter's brother, in whose house a piece of this stone was seen, as I mentioned; any of whom upon the first sight of the scraped flaky veins of the stone, which either by quarrying for building, or sinking for limestone, might be easily discovered, could from the description given by Pliny and other authors, soon determine it to be *Asbestinum*, *linum vivum*, or Salamander's wool. Some specimens of it have been, about the year 1668 or 1669, sent to a gentleman of the Royal Society, who shewed it as an extraordinary rarity of this kingdom, at Gresham College. It exactly answered the trials of the true *Asbestinum*; but seeing that what was sent up of it was of the smallest veins, promiscuously gathered up without care or choice, it only served to be pasted into a sort of paper, whereof several pieces were made, rather for curiosity than use; though some of the nobility, I was told, put a higher value upon it, and wore it in their rings for some little time, as a singularity of this kingdom, scarce to be sampled with the like in any of the western parts of Europe.

Europe. Mr. Edward Lluyd, of Oxford, has since then given a particular account of it *.

As to the stone itself, the extraordinary nitor and polish of it was, in the year 1700, first observed and experimented by one *Edward Jones*, servant of Mr. John Owen of Pryfaddved; and soon after further trials have been made at the charge and by the direction of Mr. *Pierce Lluyd* of Lanedan, by a stone-polisher of Shrewsbury; and indeed it were to be wished that the worthy gentleman who is proprietor of the land (Mr. Robinson of Manachdy) on which this stone lies, and displays itself, would be pleased to lay out some small matter to make deeper searches into the body of it; for if the incombustible wool answers not the desired effect, yet the abovementioned experimented quality of the stone, if it be found in pretty large compact lumps, as I said before, to be cut and modelled into particular uses, or even to make little knacks, which it is already found to do, of singular elegance and beauty, is more than enough to persuade and invite to a farther scrutiny. But how have I strayed from my purposed scope! What is all this, will some one say, to agriculture's improvement? I answer, it is nothing at all; yet I reckon this stone, which has taken up more than its share of this prefatory discourse, to be a *species* of the calcarious kind, which is a part of the subject of it; and I hope the usefulness and justice of the remark (for the finders as well as the time of first finding of things that are rare and observable justly deserve to be celebrated) will sufficiently atone for the incongruity of the digression.

* *Philos. Transact.* N° 166, p. 823, subjoined to this extract.

An account of a sort of Paper made of *Linum Asbestinum*, found in Wales, in a letter from EDWARD LLUYD, of Jesus College, Oxon. Printed in the Phil. Transf. N^o 166, p. 823, 824.

“In obedience to your command, I have here sent you all the account I am able to give at present of the *Lapis Amianthus* or *Linum fossile Asbestinum*, which you were informed (and that truly) was to be found in the Isle of Anglesey; wherein I shall chuse to refer it to your own judgement to determine whether this be the same kind with the Asbestos of the ancients, or in some respects different from it; nor shall I mention any thing out of authors relating to it, well knowing that would prove but needless to you, as being not unacquainted with whatever has been said of it, but shall only give you some bare informations of it from my own experience. It is found in no small quantity in the parish of Llan-Fain yng Hornsey, in the northern part of Anglesey, where it runs in veins through a rock of stone, in hardness and colour not unlike flint. These veins are generally about a quarter of an inch deep, which is the length of the Amianthus, and it is seldom longer, but often shorter. It is composed of a lanuginous matter, exactly resembling that of papous plants, but so closely compact that till you draw a pin or any such sharp thing cross the grain of it, it appears only a shining stone, there being not the least filament of lint to be perceived in it. In its natural form some of it looks whitish and some straw coloured, but all shining; but if pounded in a mortar, the brightness disappears, and the whole becomes whitish. Note that above and beneath the veins there is a very thin septum of terrene matter between the Amiantus and the stone whereto it adheres. I put a small quantity of the lint in the fire, which grew red hot, but though it remained there a quarter of an hour, I could not perceive

ceive that it was any thing consumed. I twisted also some of it in form of a wick, as you had done that of Cyprus before, and dipping it into oil, it gave as good a flame as other wicks till the oil was consumed, the wick remaining in the same proportion as at first. Being satisfied it was incombustible, and instructed by one of your chemical lectures in the natural history school, that paper had and might be made of it, I resolved to try whether any could be made of this, which if not useful, might at least prove surprizing to such as knew not the material of it, by its not yielding to the fire; to which end I pounded some quantity of it in a stone mortar, till it became a downy substance, and seemed very fit for that purpose; then I sifted it through a fine searce, by which means I purged it indifferent well from its terrene parts; for what earth or stones I could not pick out of it before, or at the pounding, being reduced to a powder, came through the searce, the Linum remaining. Having thus pounded it and cleansed it, I brought it to the paper mill, and putting it in water in a vessel just capacious enough to make paper with such a quantity, I stirred it pretty much, and desired the workmen to proceed in their usual method of making paper, with their writing paper mould, only to stir it about ever before they put their mould in; considering it as a more ponderous substance than what they used, and that consequently if not immediately taken up after it was agitated, it would subside. Paper made of it proved very coarse and too apt to tear, whereof I have sent you a sheet. But this being the first trial, I have some reason to believe it may be much improved; nor did the workmen doubt but in case it were pounded in one of their mortars for 20 hours space, it would make good writing paper, which when I shall receive a sufficient quantity of it, I design to try; in the mean while be pleased to accept of this superficial account of it, in token of gratitude, from your most obliged servant,

E. LLUYD.

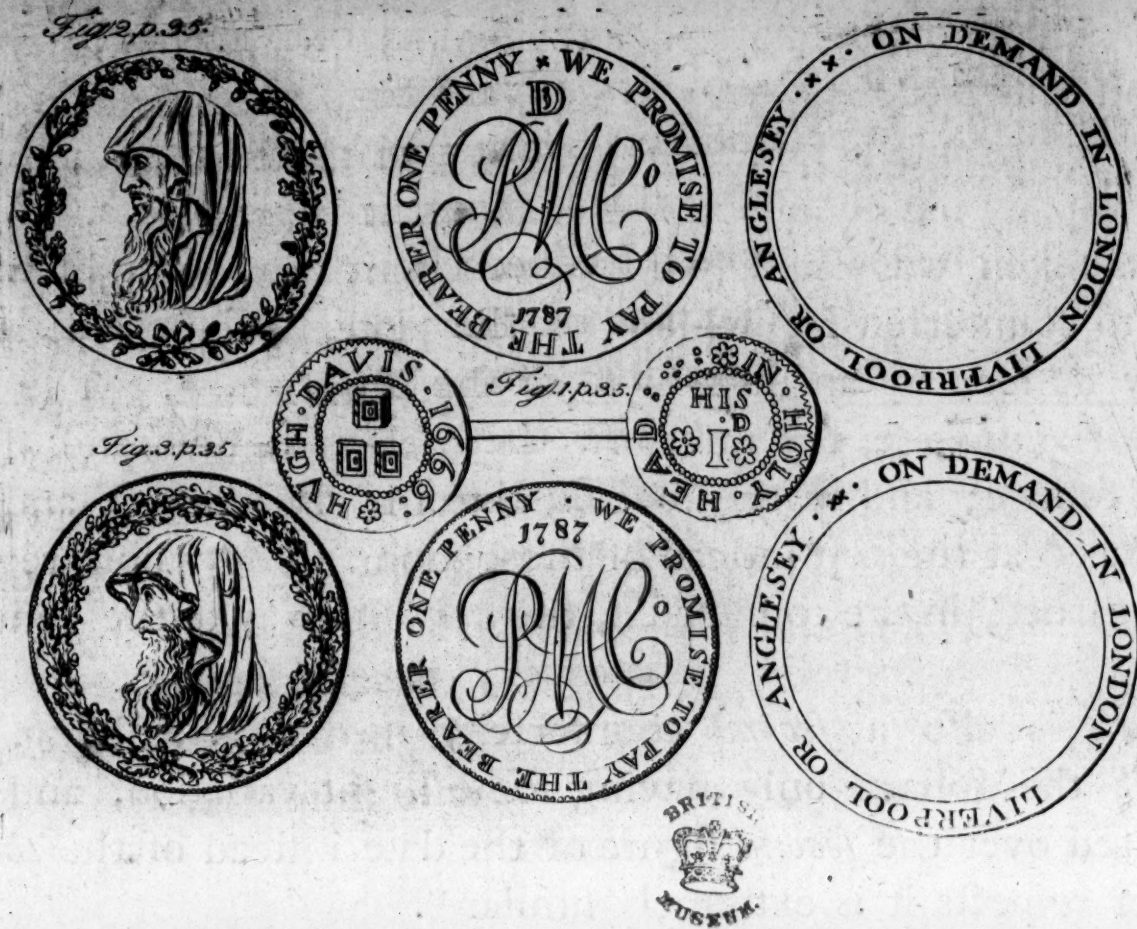
Near

Near the small harbour of *Cernlyn*, in the parish of *Lan-fairyngbornwy*, is a remarkable quarry of the lanuginous mineral called *Asbestos*, from a supposition of it having the property of resisting fire; but upon several trials made it was found to diminish materially each time. We are told indeed by Pliny, that the ancients wove it into a cloth, which whenever stained or any way become dirty, was put into the fire, and when taken out was rendered more clean than ever*.

* Hist. of Anglesea, ubi sup. p. 53.



[illegible]



Description of the ANGLESEY COINAGE.

THE COPPER TOKEN, as it may be called, in imitation of those struck in the last century for the like purpose (one of which, issued at *Holyhead*, by *Hugh Davis*, 1666, is here copied, *fig. 1*), was coined in Birmingham, for the use of the great copper mine in the Isle of Anglesey, called *Paris Mountain*, they not being able to procure good halfpence for the payment of their labourers.

On one side (see *fig. 2*) is a Druid's head within a border of oak leaves, alluding to the ancient residence of the Druids in that island.

On the reverse, the cypher P. M. C°. signifies the *Paris Mountain Company*; and the letter D, inclosing the numeral I over it, *one penny*.